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A
S E R M O N

Preach'd in the Parish-Church of

23
St. Laurence - Jewry,

L O N D O N:

September the 29th. 1715.

Being the Day of the Election of

The Right Honourable the
L O R D - M A Y O R.

By JOHN WAUGH, D. D. Rector
of St. Peter's, *Cornhill*; and Chaplain
to his Royal Highness the PRINCE.

L O N D O N:

Printed for JAMES HOLLAND, at the *Bible*
and *Ball*, in St. Paul's Church-yard.

M.DCC.XV.

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R O M. XII. 17.

---Provide things honest in the sight
of all Men.

THE Apostle in the foregoing Chapters of this Epistle, had insisted at large upon several Points of Faith; more particularly upon the great Doctrine of *Justification*; shewing, that no Man could be justified before God, and saved by his own Righteousness; but that the only way to Salvation, both for *Jews* and *Gentiles*, was by Faith in Jesus Christ. In this Chapter, as is usual with him in all his Epistles, he concludes with several Precepts and Exhortations to Practice, and Holiness of Conversation towards all Men, even our bitterest and most malicious Enemies; *Bless them which persecute you; bless and curse not: recompence to no man evil for evil. Provide things honest in the sight*

of all men. Precepts powerful and persuasive for the maintaining of Peace, and influencing the most unreasonable Men. For what can be more prevalent, even with our professed Enemies, than to return the best we can do for them, in requital of the very worst they can do against us; to *bless them that curse us*? What so effectual to beget in others a good Opinion of us and our Religion, as to take care that our outward behaviour be such as may be approved of all? Or, in the Words of our Apostle, to *provide things honest in the sight of all men*?

For the better improvement of the Text, it is necessary to enquire,

- I. What St. Paul here means by *providing things honest in the sight of all men*. Then,
- II. To shew that it is incumbent on every Christian to be careful in the discharge of this Duty. And,
- III. To conclude with a brief Application:

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I. The things which St. Paul adviseth Christians to provide or forecast, are in short, such things as are good and fit in themselves, and which are known to be so by the very light of Nature, antecedently to all Reason and Discourse about them. For as there are things so vile and dishonourable, that no Man hath Authority enough to defend or countenance them; so there are others so confessedly honest and praise-worthy, that the worst of Men have not the face to open their Mouths against them.

As for instance, that God is to be revered and worshipped by all his Creatures that are capable of it; that we ought to deal justly and equally with one another; be grateful to those who have conferred benefits upon us; to speak the truth, and be faithful to our Promise. The Word *Honest* in the Translation doth not reach the Emphasis of the Original. The Greek Word, Καλὰ, imports, not only things that are good and innocent, but things that are lovely and amiable; and so fit Objects to look upon; such as our Apostle recommends, where he incul-

cates

cates upon the *Philippians*, by a peculiar strain of Rhetorick, *Whatsoever things are venerable, whatsoever things are lovely, whatsoever things are of good report, whatsoever things are commendable and praise-worthy.* It comprehends all those instances of Duty, which, though not expressly prescribed by God, do yet serve to adorn Religion, and to raise the Esteem of the person that practiseth them.

These are the things which *St. Paul* giveth us in charge to provide, and take special care about by forecast, and a strict guard upon our selves, lest we be surprized and betrayed into the contrary Practices by Rashness and Inadvertency. This is what he himself did in dispensing the Alms collected for the poor Saints in *Jerusalem* and *Judea*; lest evil-minded Men should suspect him of Dishonesty in the distribution of that Charity, he takes care, by joyning some other persons with himself, to cut off all occasion of suspicion, that he kept any part of that large Contribution to himself; *Avoiding this, saith he, that no man should blame us in this abundance, which is administred by us; providing*
for

for honest things, not only in the sight of the Lord, but also in the sight of Men; 2 Cor. 8. 20, 21. He did not think it enough to approve himself, and justify his Conduct to God, unless he appeared blameless also before Men; and not before some few particular Persons, to whom he bore a more than common respect, or was afraid to displease and offend; but before all Men, of whatever Rank or Condition, as having an eye and regard to the influence it might have upon all Men. Thus, in his Epistle to the Thessalonians, he appeals to the observation of all the Brethren, for the Exemplariness of his Conversation amongst them; Ye are Witnesses, and God also, how holily, and justly, and unblameably, we behaved our selves among you that believe, 1 Thess. 2. 10.

To the same purpose, throughout all his Epistles, his precepts to several Virtues run in general terms, with respect to their Objects; Let your Moderation be known unto all men, 1 Thess. 5. 14. Follow Peace with all men, Hebr. 12. 14. Abound in Love one towards another, and towards all men; 1 Thess. 3. 12.

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And,

And, *As we have opportunity let us do good unto all men,* Gal. 6. 10.

There are indeed some Duties in Religion, which in their own Nature require Privacy, and are best transacted between God and our own Souls, and therefore our Lord directs us to perform them in secret, where God is the Witness, and will be the Rewarder of our Sincerity: *Take heed, saith he, that ye do not your Alms before men,* Matth. 6. 1. And, *Thou when thou prayest, enter into thy Closet,* v. 6. *When thou fastest, anoint thy head, and wash thy face, lest thou appear unto men to fast,* v. 17.

In these and the like Duties, our business lying chiefly with God, we are not to concern our selves how Men are pleased with our Performances; it is enough that God doth approve, and will accept them. But there are many other things in Religion, which necessarily require an open and visible Practice, and which are to be done before Men, and in the eye of the World. Not that we are to do any thing out of Vanity, or meerly with a design to procure the good Opinion and Praise of Men, or to escape their Censure; but

but because there are several Duties of Christianity, which both in their own Nature, and in obedience to God's Command, are to be done publickly, we are to take care, as the Apostle directeth, that they be so done, as may be most for the Honour of God, and the Edification of the Beholders. Which leads me to the

II. Thing proposed, That it is the Duty of every Christian to be careful to *provide things honest in the sight of all men.*

1. In regard to Almighty God, whose Honour and Glory is promoted by the Goodness and Comeliness of our Actions. This the Apostle saith, should be the end of all we do; *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* Now the Glory of God is nothing else but the Manifestation of him, and his Perfections in the World. Thus our Saviour is said to have glorified God by his Doctrine and Miracles, and perfect Obedience to the Will of God; *Father, I have glorified thee upon Earth. I have manifested thy Name unto the men, which thou gavest me out of the World, John 17. 4, 6.*

And he tells us, that we may likewise glorifie God by the fruits of Holiness in our Lives, thereby raising the Credit of Religion; *Herein is my Father glorified, that ye bring forth much fruit.* Wherefore St. Paul prays that the *Philippians* may be filled with the fruits of righteousness, which are by Jesus Christ, unto the Praise and Glory of God. And St. Peter exhorts all Christians, to have their Conversation honest among the Gentiles, that they may by their good works, which they shall behold, glorifie God in the day of Visitation; 1 Pet. 2. 12.

It is upon this account, that Obedience to the Laws of Christ is so often pressed upon us; that we have so many Calls and Exhortations to walk worthy of the Vocation wherewith we are called; that we are commanded to adorn the doctrine of God our Saviour in all things, and forbidden to give occasion for the Name of God to be blasphemed, or cause the way of truth to be evil-spoken of. Christ calls his Disciples the light of the World, because they were to enlighten and direct others in the way of Righteousness; and the inference he draws from it is this, *Let your light so shine before*

before men, that they may see your good works,
and glorifie your Father which is in Heaven.
 By good works here must be meant what
 the Apostle calls *things honest*, things that by
 the Light of Nature, and the Law of Nati-
 ons, are honourable and lovely in the sight
 of Men, and might give occasion even to
Heathens to think well of *Christianity*, and to
 praise God for the Grace they beheld shining
 in its Professors. Our Lord would have his
 Followers to take all proper Opportunities of
 doing such Works *before Men*, that others may,
 from what they observe in them, be indu-
 ced to glorifie God, and to own the Ex-
 cellency of that Religion, which produceth
 such fruits of Holiness. For it is natural for
 Men to make an Estimate of any Religion
 from the Fruits it brings forth, or the Lives
 of those that profess it. When the *Jews* ob-
 served the *Baptist*, who came Preaching a
 New Doctrine, to be a Man of an austere
 Life, and strict Vertue; they began to have
 a good Opinion of what he taught, and flock-
 ing to him in great Multitudes from *Jerusalem*
 and *Judea*, were Baptized of him, confessing
 their

their Sins. And nothing, except the immediate influence of the Divine Spirit, did so much dispose the *Gentile* World to embrace the Religion of Christ, as the pure and unspotted Lives of the Christian Converts. It was this that first brought Men to enquire into the Nature, and afterwards to admire the Excellency of that Religion which was preached to them; this first opened their Eyes, and forced their Inclinations to close with a Doctrine, that had all the Characters of Piety and Holiness stamp'd upon it. Nor indeed was it possible for Men to behold the pious Conversation of these Primitive Saints, while they were in the World, and their Courage and Constancy when they were going out of it; to observe their Zeal in maintaining, and their Patience in suffering for their Religion; and not highly value the Doctrine, and glorify the Author of it. And since the Glory of God, and the Honour and Advantage of his Religion, is the great End we are to propose to our selves in all our Actions; since the Holy Jesus hath set us Christians up as *Lights* to direct the rest of the World in the way

way wherein they should walk; we should, like Stars, that derive all their Lustre from the Sun of Righteousness, endeavour to shine forth in good Works, and by a bright and immaculate Conversation encourage others to do the same; that so we may all joyn in advancing the Glory of him, from whom we receive all our light.

2. An innocent and decent external behaviour is necessary, not only in regard to God, for the promoting of his Glory, and the advancing of Religion; but also for the sake of Men, as the most effectual way to prevent Scandal, and giving Offence to our Christian Brethren. And we are expressly commanded to shun every occasion of putting a stumbling-block in the way of our Brother; that is, of doing any thing whereby he may be encouraged to commit Sin, or be confirmed in it. *Woe unto them (saith our Saviour) by whom the offence cometh; and whosoever shall offend one of these little ones, which believe in me; it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* A Consideration which ought to prevail with

with us to abridge our selves of our Christian Liberty, in things not unlawful in themselves, and suffer some inconvenience by not doing them, rather than by doing them to cause our Brethren to offend; which was St. Paul's advice concerning things offered to Idols; *Tho' meat commendeth us not to God; for neither if we eat, are we the better; neither if we eat not, are we the worse; yet, saith he, take heed lest by any means this liberty of yours become a stumbling block to them that are weak.* The Apostle did not think it absolutely unlawful to eat such things as were offered in Sacrifice to Idols, but only in case of Scandal and Offence, when the interest of Religion, and the edification of Christians, might receive prejudice thereby. This is evident from what he saith elsewhere, *1 Cor. 10. 23. All things are lawful for me; but all things are not expedient; all things are lawful for me, but all things edifie not.* Where supposing it lawful to eat things offered to Idols, yet all things, he saith, that are lawful in themselves, are not always expedient, becaule in some Circumstances they may not tend to the Edification

fication of others, but be an occasion of Sin to them.

And if we are to use this Caution in things, which in their own nature are lawful, much more when the matter and substance of the Action is sinful; that we do nothing that is really scandalous, or may reasonably be supposed to prove contagious to our Neighbour.

Especially since Charity obliges us not only to give no Offence, but to shew a good Example to others. To which purpose are all those Scriptures which mention it as a Duty, to further our Neighbour's good of all kinds, particularly that which is of the greatest moment, his Spiritual Good. *To follow after things wherewith one may edifie another. To consider one another, to provoke unto love and good works.* And to use our utmost endeavours, if by any means we may provoke those of a contrary temper and inclination, to an Emulation in all that is virtuous.

And here I must observe to you, that tho' every private Christian, how mean soever, may by a virtuous and prudent carriage in that station wherein God hath placed him,

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make himself in some measure exemplary to others ; yet the higher any man is seated, the more prevailing influence must he have upon those below him. His Preheminence in Honour, Fortune, Wisdom and Authority, distinguishes him from Men of common Attainments, and his advantageous Situation affords him greater Opportunities of casting a clearer and more diffusive Light, than those that are placed in a lower Sphere. The Actions of private Persons are commonly little known, and less regarded ; but those of great Men, like what is acted on a publick Theatre, are in full and open View, and bear likewise such a stamp of Authority, as recommend them to the regards of all that see and observe them.

When Governours, Magistrates, and the great Men of the World support and encourage Religion by an open and generous Practice, and Obedience to the Laws of God, they usually draw such Numbers after them, as put Vice out of countenance, and bring Vertue in to request. And tho' they cannot prevail with all wicked Men to follow their Example, yet they force them to *reverence* what they will not

act

set themselves, and to *admire* those whom they dare not *imitate*.

Nothing is more usual than for Men to form Directions to themselves from the practice of those to whom they are subject, and to copy out the Excellencies of such persons as are raised above the rest of the World by some distinguishing Qualities. Whence it is, that they become a publick Blessing to the World, by giving a check to the progress of Vice, and propagating of Vertue and Piety among all Orders of Men, by the prevalence of a powerful Example. The Happiness of Mankind doth in a great measure depend upon them; for like those glorious Lights above, they beautifie and impregnate the inferiour World, and scatter their healing influences on all about them.

There are several ways of reforming Men, when a deluge of Iniquity and Prophaneness hath over-spread the Land; but none so likely to prevail as the exemplary Lives of Lawgivers, Magistrates, and others, who are supposed to have most Judgment to discern the true value and beauty of Holiness, and have

all the enjoyments of Sense, and the pleasures of Sin within their reach. And till this happens, we may indeed wish for a Reformation, but can never hope to see one; for if those whom God hath set up for Lights in the World, like false Fires, lead Men into Dark-ness, *How great is that darkness?* If they who are placed as Stars in our Firmament, to cherish and enliven all those who are seated under them, dart nothing but malignant influences, the Plague must necessarily rage among us. For one distempered person of this kind is enough to infect a whole Multitude of sound and healthful Men.

What Care and Circumspection then ought such Men to use, both in their private Behaviour and publick Government, that they do nothing that may prove contagious to others; especially when they consider that the malignity of their bad Example will not only infect the present Age, but the next Generation, and thereby propagate its ill effects to Posterity: Whereas if they did but endeavour to recommend Vertue to others by their own Practice and Example, they would not only promote

mote and set forward a present Reformation, but derive a lasting influence of their eminent Piety upon succeeding Ages. And this is no more than what God may justly expect from such persons, in return for their Power and Greatness, and those other Advantages they have had, of promoting not only their own Happiness, but the common good of Mankind. For there is nothing more reasonable, than that the greater degrees of light Men have received, the more they should endeavour to make it shine forth, and glorifie God with it. He that hath received much, should be eminent for much good, that so he may answer the end and design for which it was given him.

If Magistrates (as the Apostle affirms) be the *Ministers of God*, put in trust by Him, and acting by his Commission, *For the punishment of evil-doers, and the praise of them that do well*; they ought, in the whole Administration of their High Office, to have an eye to this end, by doing whatever concerns and becomes them, as the Ministers of God. To see that the Laws be duly executed, according to their full intent, without respect of persons; not to be byassed

byass'd by Fear or Favour, nor drawn aside from the consideration of the Publick Good by Private Interest. To maintain Peace and good Order in the State, by suppressing and preventing Tumults and Rebellious Practices against the Government.

This is a principal part of the Magistrate's Care, as a Guardian of the Publick Peace and Safety; and in a more particular manner, of those who are entrusted with the Government of this great City, as Patterns and Examples to the rest of the Nation. It concerns you, above all others, to use your utmost Power and Authority, by the awe of Civil Justice, and the infliction of Legal Punishments, to discourage and suppress the Disturbers of our *Israel*; all that slander the King, and endeavour to make him contemptible to his People, that foment Divisions, move Sedition, raise Commotions, and by secret Contrivances, and open Attempts, strive to unhinge and overturn the Government. There is too much reason to apprehend, that you may have occasion to exercise your Authority in these several Particulars, in this giddy and staggering Age,

Age, wherein great Numbers of Men, some from a sense of their Guilt, and to escape Punishment, others out of Ambition, Discontent, and Revenge; and thousands more out of mere levity of Mind, thro' Delusion, and hopes of bettering their Condition, conspire to bring these Kingdoms into Confusion and Blood. And though each have their several private Views, yet the common Cry and Pretence is the Danger of the Church, and the National Religion, even while they are endeavouring with all their Might to set a Popish Pretender on the Throne. 'Tis just matter of Amazement, that Men can so far impose upon others, or bring themselves to believe a thing so contrary to the common Reasonings of Mankind; and at the same time disbelieve a Prince of known Goodness and Integrity, after the many solemn Assurances he hath given, and the Endeavours he hath hitherto used, to do every thing that may tend to the advantage of the Church of *England*.

But God forbid that it should be thought by the honest well-meaning People of our Communion, that such Men as these, whatever

ever they may pretend, can have any kindness or good designs for the Church. The Church of *England*, which hath always been deservedly famed for Her Loyalty, both in Principles and Practice, will not allow those to be real Members of her Body, who *despise Dominion and speak evil of Dignities*; much less those Miscreants, who openly curse their lawful Sovereign; and others, who swear Allegiance to him, with no better design than to betray him, and undermine his Government.

And therefore it is to be hoped, that the People of this Kingdom and City, especially such as understand the Constitution of our Excellent Church, will no longer be cheated into a Belief, that a set of Seditious Men, who *turn Religion into Rebellion, and Faith into Faction*, are any of her True Sons, or intend Her any good; since those very Acts, which they would have us think are Expressions of Zeal for the Church of *England*, tend directly to promote the Interest of that of *Rome*. It would be the greatest Mischief that ever yet happen'd to the Establish'd Church,

Church, were it generally believ'd, that by her Principles and Doctrine She gave the least occasion to these Men to associate, and rise up against the *Best of Princes*, in as causeless a Rebellion as ever was in the World. As therefore there is very great need at this dangerous Juncture, to warn the People against *avowed Enemies*, so there never was more occasion to caution them against *pretended Friends*; lest they be tricked out of their Duty and Allegiance by false and sham Professions, and be tempted to bring an indelible Scandal upon their Religion. But to return:

3. *To provide things honest in the sight of men* doth eminently conduce to the establishing a Man's Character, and procuring him a fair Repute in the World. Virtue, wherever it is found, commands Respect and Esteem from all sorts of Men; from the Good and Virtuous, because it is suitable to their Judgments and Humours; and from the degenerate and Vicious, because, however in Words they may deride and scoff at it, yet they cannot but reverence it in their Hearts. Upon this account it is, that a prudent and

exemplary Conversation is frequently mentioned in Scripture as a proper means to raise our Credit and Esteem, and to preserve us from being despised ; *Let not then your good be evil-spoken of ; for the kingdom of God is not meats and drinks, but righteousness, and peace, and joy in the Holy Ghost ; for he that in these things serveth Christ, is acceptable to God, and approved of men, Rom. 14. 16, 17, 18.* The same Apostle, where he gives it in charge to Timothy, that no man despise his youth, a thing which seems to be altogether out of a Man's power, presently subjoins, *be thou an example to unbelievers in conversation ; do nothing that may give occasion to others to have mean and despicable thoughts of thee, but make up by the gravity of thy Deportment, what is wanting in thy Age.* And for this reason he exhorts Titus to *shew himself a pattern of good works, that he who is of the contrary part may be ashamed, having no evil thing to say of him, Tit. 2. 7.* Tho' Honour be not in the person that receives it, but in him that gives it ; yet if a Man behave himself so, that his Conversation is unblameable ; if he be careful
to

to do what is just and honest, and to avoid all suspicion and appearance of Evil, he takes the most effectual course to keep himself from Contempt, and to gain an honourable Opinion among Men. Whereas a Man that misbehaves himself, must unavoidably be despised, and sink in their Esteem. For, as a good Divine well observes, *There are things that are despicable, and there are things that are honourable ; and as it is in things, so it is in persons ; there is that which is below the State and Dignity of such or such a person ; and if he doth it, it is unbecoming him, and he will be neglected and undervalued for it.*

Wherefore, in point of Interest, for his own sake, to preserve himself from being despised, and to gain a fair repute in the World, it is necessary that a Man observe this Apostolical Rule of *providing things honest in the sight of all men.* Next to a good Conscience, a good Reputation is chiefly to be regarded, being, as Solomon saith, *rather to be chosen than great riches ; and loving favour rather than silver or gold, Prov. 22. 1.* For what are Riches, and all other Worldly Enjoyments, to one
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that hath lost his Reputation, and labours under an infamous Character? A Man of a generous Disposition would chuse rather, with St. Paul, to part with Life it self, than with his good Name; *It were better for me to die, than that any should make my glorying void,* 1 Cor. 9. 15.

Now none are more concerned to endeavour after a good Name, and seek the Esteem of others, than those who are engaged in publick Employments, because it is no where of greater importance. It gives them favour and respect in the eyes of the People; first recommends their Persons, and then their Discourses and Actions. It adds strength and vigour to the Laws, and is a principal instrument of doing good. When a person in a publick Station, by his Wisdom, Integrity, and impartial execution of Justice, hath made himself honourable in the Opinion and Estimation of Men, there is so peculiar a Grace and Authority in all he says or does, as naturally commands their Assent, and allures them to Obedience, even in things which seem to be against the bent and inclination of humane Nature.

Nature. Whereas, on the other side, without this, all his Speeches and Actions must be ineffectual. If his Credit runs low, and the Opinion of the World be against him, there will be but little efficacy in the one or the other, to do any considerable Service either to God or Man. It is necessary then that a Man in a publick Employment should endeavour after publick Fame, by demeaning himself so as to be revered by the People over whom he is placed; because otherwise it is not to be expected that they should have any regard to his Counsels or Reproofs; for, as the wise Son of Sirach observes, *Praise is not seemly in the mouth of a sinner*, Eccles. 15. 9.

I have now done with the two general Heads I proposed; it remains that I add a few Words by way of Application. You have heard of what great consequence it is, that we should *provide things honest in the sight of all men*, both with regard to God and Man. And therefore if we have any tenderness for the Glory of God, and the Honour of his Religion; any concern for our own Interest and Reputation, we should in all places, and upon all occasions carefully discharge that part of our
Duty

Duty which is publick and visible. For otherwise our Goodness and Virtue cannot have its due influence. Though a Man have never so great an inward affection for Religion, and profess never so much Veneration for it, yet if it doth not shine forth in his Actions, and express it self in his outward Behaviour, he will do it but little Credit, and win few or none over to the love of it. A secret invisible Piety may satisfie a Man's self, but cannot convince another of the Integrity of his Heart; it may recommend him to his own, but not another Man's Conscience. The only way for him to give evidence to the World that he believes himself, and that he hath a just value for Religion, is to appeal to the eyes and observation of Men, by avowing it in an open and visible Practice. Wherefore that we may bring Glory to God, and recommend Religion to those who are to be benefited by it, we must demonstrate the Power and Efficacy of it in the constant tenour of a good Life. And since an honourable Name is so desireable a thing, it should be the great Care of every one of us (next to the Care of our Souls) as far as it is in our power,

power, to keep it unstained while we live, and to leave our Memories precious after Death. And the most effectual means, as I have shewed, is to *provide things honest in the sight of all men*, doing justly, and behaving our selves decently in our several Stations.

The things we are now doing in this Nation, I need not fear to say, are neither Honest nor Honourable *in the sight of God or Men*; but the Reverse of what, as good Christians, and good Subjects, we ought to do; and the just Abhorrence of all true Lovers of their Country, and of the Protestant Religion. Some are in actual Rebellion against a most gracious Prince, whom God and the Laws have set over us; and others plotting and combining to carry us back into *Ægypt*, to the Brick-kilns and Iron Furnaces; to Absolute Slavery of Body and Mind.

What the final Issue of these things will be, God only knows; but thus much we may be certain of, that if God, for the Punishment of our Sins, should suffer these Enemies of our Church and Nation to prevail against Us and our King, nothing can ensue but Confusion and Misery, and all the dismal effects of *Popish* Revenge.

Revenge. But I trust in God, the same Almighty Hand which hath so often delivered us, and doth deliver us, will still deliver us, and preserve our Religion and Liberties, either by confounding the Devices, and defeating the Attempts of our Enemies, or *making them to be at peace with us.*

What becomes us upon the whole matter is, as Solomon adviseth his Son, *To fear the Lord, and the King, and not meddle with them that are given to change;* to beware of all the plausible Pretences and Witchcrafts of Rebellion, and stedfastly resolve upon a constant and dutiful Obedience to His Majesty, who now reigns. And since it is not the Affection and Loyalty of Men, but the Favour and Goodness of God, that supports the Throne, we are to offer up continually our Prayers to Almighty God, to protect and defend his Sacred Person and Royal Progeny from open Violence and secret Conspiracies, that no Weapon formed against them may ever prosper, that they may out-live the treacherous Practices and undeserved Malice of their Enemies, and be lasting Blessings to these Nations. *Now to God the Father, &c.*

